لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

Ikha 1357 H.S.—October 1978

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore fathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leader-ship, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

KHILAFAT LIBRARY

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
NAZIR ISLAH-O-IRSHAD
Sadar Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
SECRETARY
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religions, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Review.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

EDITOR

M. G. AHMAD

Contributing Editor

NAFEES-UR-RAHMAN A. G. SOOFI

KHILAFAT LIBRARY

Annual subscription including packing and postage :

1.	Pakistan and Ceylon	... Rs. 15
2.	England aud other sterling areas	... £ 3.
3.	U.S.A. and other doller areas	... $ 3.00

Notes : Cheque and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U. S. A. and 4 sh. for U.K. should be added to scription.

CONTENTS

1. Jesus in the Holy Quran ... 231
S. N. Ahmad

2. Fasting ... 255
Sir Muhammad Zafrulla Khan

3. Letter from America ... 261

KHILAFAT LIBRARY

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXIII October 1978—Ikha 1357 No. 8

"The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had passed away before him"—(The Holy Quran. 5: 76)

Jesus in the Holy Quran

By S. N. Ahmad

KHILAFAT LIBRARY

In this article all references are to the Holy Quran unless otherwise indicated.

The story of Jesus Christ has been related in the Holy Quran, the Muslim Scripture, in great detail. This was so in order to meet the long felt need for a true picture of a person who came to the world at a critical time with a revolutionary job. His was a caricatured picture as depicted in the Book of those who claimed to be his followers. Errors had crept into the belief starting right from his birth, through the period of his short ministry in Palestine ending with the event of his death. It was proper, therefore, that a Book which came to rectify those errors should occupy itself with the entire story, with the whole truth. We will, as we proceed along this article, quote verses from the Holy Quran which bear on the subject and see

where the Holy World of God confirms the statements contained in the Bible and where it takes the strongest exception to the things said or believed about and attributed to Jesus.

A Question

It might be asked, why has the Quran dealt with this subject? The answer is that a Muslim regards Jesus Christ (peace be on him) as a true Prophet of God even as he regards Muhammad (peace be on him) to be one. All the Prophets raised from time to time are to him the Prophets of Islam, and it is thus just appropriate that the very true picture of these Prophets should be presented before the world, particularly those Prophets whose biographies and teachings suffered grievously at the hands of some selfish writers who succeeded in offering a distorted picture of them. Jesus Christ is one of them. And the result is that Christianity, as it is understood to-day, is not the Christianity which was taught by him. We read in one of the sayings of Jesus: "(The Spirit of Truth) shall glorify me."—*John*, 16:14).

By glorification of Jesus Christ was meant that it would be the job of the Promised Prophet to exonerate Jesus from all the blames that were heaped upon him by the Jews and other enemies of his. The Promised Prophet (the Spirit of Truth, who we regard to be Muhammad, peace be on him) had therefore to declare that the birth of Jesus ought not to be made the target of objection, since it demonstrated the Almightiness of God. The teaching attributed to him which also made him highly vulnerable, was not *his* teaching but a concoction of later times. His death, too, provided no ground for vilification, for he did not die an accursed death.

KHILAFAT LIBRARY

Further, Jesus Christ on whom be peace, had foretold the advent of a great Prophet who was to come after him and who had to perfect the teaching which was given by his predecessors—including Jesus. Jesus, being the last of the Israelite Prophets, who in a sense was as well a precursor of Muhumad, peace and blessing of Allah be upon him, was well-worth to

find a detailed mention in the Holy Quran.

Now let us follow the story of Jesus Christ as told by the Quran. Among about a score of passages which will be quoted in this article, the following is the longest:

"God did choose Adam and Noah and the family of Imran above all peoples—a race, co-related with one another. And God is All-Hearing, All-Knowing. Remember when the woman Imran said, 'My Lord, I have Vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.' But when she was delivered of it she said, 'My Lord, I am delivered of a female'—and God knew best what she had brought forth, and the male (she was thinking of) was not like the female (she had brought forth)—'and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected'.

"So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth, and made Zachariah her guardian. Whenever Zachariah visited her in the chamber he found with her provisions. He said, 'O' Mary, whence hast thou this?' She replied, 'It is from God'. Surely, God gives to whomsoever He pleases without measure. There and then did Zachariah pray to his Lord saying, 'May Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer'.

"And the angels called to him as he stood praying in the chamber: 'God gives thee glad tidings of Yahya (John), who shall testify to the truth of a word from God—noble and chaste and a Prophet, from among the righteous.' He said, 'My Lord, how shall I have a son, when age has overtaken me and my wife is barren?' He answered, 'Such is the way of God; He does what He pleases'.

KHILAFAT LIBRARY

He said, 'My Lord, appoint a token for me'. He replied, 'Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify

Him in the evening and in the early morning'.

"And (remember) when the angels said, 'O' Mary, God has chosen thee and purified thee and chosen thee above the women of all peoples. O Mary, be obedient to thy Lord and prostrate thyself and worship (God alone) with those who worship'.

"This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another. When the angels said, 'O Mary, God gives thee glad tidings of a word from Him: his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next and of those are granted nearness (to God); and he shall be of the righteous'.

"She said, 'My Lord, how shall I have a son, when no man has touched me?' He said, 'Such is the way of God. He creates what He pleases. When He decrees a thing, He says to it 'Be' and it is. And He will teach him the Book and the Wisdom and the Torah and the Gospel; and will make him a Messenger to the children of Israel, (to say): 'I come to you with a Sign from your Lord, which is, that I will fashion out for you (a creation) out of clay after the manner of a bird, then I will breathe into it (a new spirit) and it will become a soaring being by the command of God; and I will heal the night-blind and the leprous, and I will quicken the dead, by the dead command of God; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers. And (I come) fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden to you; and I come to you with a Sign from your Lord; so fear God and obey me. Surely, God is my Lord and your Lord, so worship Him: this is the right path'.

KHILAFAT LIBRARY

"And when Jesus perceived their disbelief, he said, 'Who will be my helpers in the cause of God?' The disciples answered, 'We are the helpers of God. We have believed in God. And

bear thou witness that we are obedient. Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write us down among those who bear witness.' And they planned and God (also) planned; and God is the best of planners.

When God said, 'O Jesus, I will cause thee to die (a natural death) and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve until the Day of Resurrection; then to Me shall be thy return, and I will judge between you concerning that wherein you differ. Then, as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers.'

"And as for those who believe and do good works, He will pay them their full rewards. And God loves not the wrongdoers'.

"That is what We recite unto thee of the Signs and the wise Reminder. Surely, the case of Jesus with God is like the case of Adam. He created him out of dust, then He said to him, 'Be,' and he was." (3:3460).

KHILAFAT LIBRARY

We notice how detailed is the description of the family of Jesus Christ to ward off any objections which the uncommon manner of his birth could have given occasion to. The Quran declares that not only was Jesus himself a pure and righteous man, but his mother, grandmother and other ancestors were likewise God-fearing and righteous people. It also points out, incidentally, that Jesus was sent to the 'Children of Israel, and that his mission was not universal. Indeed, the Bible itself makes it clear that the message of Jesus was confined to the Israelites alone. We have; "These twelve Jesus sent forth and commanded them, saying, 'Go not into the way of Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel'." (*Matt.* 10:5, 6.)

In order to understand the miracles of Jesus as mentioned in the above verses, we have to keep in mind the fact that Jesus

was wont to speak in parables, as we also read in Matthew 13:34, 35. The 'creating' of birds would thus mean that Jesus was capable of exercising a revolutionalising influence on all those who came into contact with him, provided, of course, they possessed the power of growth and development in them as is the inherent quality of clay, notwithstanding their humble origin. Worldly people, grovelling in the dust and not capable of seeing beyond their temporal welfare, would be converted into birds equipped with, so to say, spiritual wings which would enable them to soar high in the regions of spiritual firmament. And this is what actually happened. The ennobling teaching of Jesus had such an impact on the humble and despised fishermen of Galilee that they, like soaring birds, went in all directions, preaching the message of their Master and bearing all sorts of hardships in this way.

KHILAFAT LIBRARY

As regards healing the blind and the leprous, it is possible that God had given Jesus the power of healing also in the physical sense. But more beautiful interpretation which is immeasurably superior in its imagery and poetic qualities to the one in the physical sense, is the possession of the faculty of giving spiritual eyes and ears to those who were devoid of them. The word leprous, in the spiritual sense, would stand for one with imperfect faith, having patches of diseased skin among healthy ones. The phrase about quickening the dead is also to be taken in the same sense.

Some Christian writers claim to have "discovered" a serious anachronism in the Quran. The Quran has described the mother of Mary as 'woman of Imran,' while Mary herself has been elsewhere spoken of as 'sister of Aaron.' Imran and Aaron were respectively the father and brother of Moses. Curiously enough, Moses had a sister called Miriam. In their ignorance of Arabic idiom and Quranic style, the critics think that the Holy Quran has confused Mary, mother of Jesus, with Mary or Miriam, the sister of Moses. The fact is that the Israelites used to name their children after their deceased Prophets and Saints. It should

be noted that Mary has been called sister of Aaron and not sister of Moses, the reason being that priesthood was an exclusive prerogative of the descendants of Aaron. In the Semitic languages the words 'father,' 'mother,' 'sister,' and 'brother' are used broadly and do not necessarily imply the blood relationship. Moreover, a number of passages of the Quran can be quoted to show that it speaks of Moses and Jesus as two Prophets separated from each other by many generations.

Mary, Birth of Jesus and his Mission

Now another passage is quoted which speaks of the event of Jesus' birth. It runs:

"And think over the account of Mary in the Book. When she withdrew from her people to a place looking east and screened herself off from them, then We sent Our Spirit to her, and he appeared to her in the form of a perfect man. She said, 'I seek refuge with the Compassionate One from thee: (Leave me alone) if thou dost fear God.' He replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.' She said, 'How can I have a son when no man has touched me, neither have I been unchaste?' He replied, 'Thus will it be. Says thy Lord, 'It is easy for Me: and We shall do so that We may make a sign unto men, and a mercy from Us, and it is a thing ordained'.

KHILAFAT LIBRARY

"And she conceived him, and withdrew with him to a far-off place. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, 'O! would that I had lost all consciusness before this and had become a thing utterly forgotten.' Then he called her from beneath her saying, 'Grieve not. Thy Lord has placed a rivulet below thee; and shake towards thyself the trunk of the palmtree; it will cause fresh ripe dates to fall upon thee; so eat and drink and cool (thine) eye. And if thou seest any man, say, 'I have vowed a fast to the Compassionate, therefore I will not speak this day to any human being'.

"Then she brought him to her people carrying him. They

said, 'O Mary, thou hast done a strange thing. O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!' Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?' He said, 'I am a servant of Allah, He has give me the Book and made me a Prophet. And He has made me blessed wheresoever I may be; and has enjoined upon me prayer and almsgiving so long as I remain alive; and He has made me dutiful toward my mother, and He has not made me haughty or miserable. There was peace on me the day I was born, and (peace there will be on me) the day I shall die and the day I shall be raised up to life again.'

"Such was Jesus son of Mary. This is a statement of the truth concerning which they doubt. It does not become Allah to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, 'Be' and it is" (19:17-36).

"When Jesus came with clear proofs, he said, 'Truly, I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allah and obey me. Verily Allah, He is my Lord and your Lord. So serve Him. This is the right path.' But many parties from among them fell into disagreement. Then woe to the wrongdoers, because of the punishment of a grievous day." (43:64-66).

KHILAFAT LIBRARY

See how unequivocally the Quran attributes the teaching about the Unity of God to Jesus Christ. In fact the present-day Bible also teems with verses which unmistakably speak of the Oneness of God. True, that the stress on this subject is not to be found in the Bible in the same degree in which the Quran has dealt with it; but then the Quran came to eradicate the evil of polytheism from among all peoples of all ages, and its message was not limited by the tint of the skin or the factor of time. Surely, Jesus could not recognise his "followers" who wrongfully proclaim his partnership with the Almighty God, should he come to the world to-day. We will have to say more on the subject later.

An attempt has been made to include in this treatment all passages of the Holy Quran where the mention of Jesus Christ has been made. Before taking up the various items, it seems proper to quote some verses bearing on the story of Jesus in general :

"And verily We gave Moses the Book and caused after him Messengers to follow in his footsteps ; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you, then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others ?" (2 : 88).

"And we caused Jesus, son of Mary, to follow in their (the Prophet's) footsteps, fulfilling that which was revealed before him in the Torah ; and we gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the God-fearing." (5 : 47)

"Say ye : 'We believe in God and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Issac, and Jacob and his children, and what was given to Moses and Jesus and what was given to (all other) Prophets from their Lord. We make no difference between any of them ; and to Him we submit ourselves'." (2 : 137).

"Surely, We have sent revelation to thee (Muhammad), as We sent revelation to Noah and the Prophets after him ; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book." (4 : 164)

"And (We guided) Zachariah and John and Jesus and Elias ; each one of them was of the virtuous." (6 : 86).

Jesus Among his Disciples
(His true teachings)

KHILAFAT LIBRARY

The Quran speaks of the Last Day when God will assemble all the Prophets and remind them of their missions as well as of His favours upon them. About Jesus Christ the Quran says :

"When God will say, 'O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness so that thou didst speak to the people in the cradle and when of middle age; and when I taught thee the Book and Wisdom and the Torah and the Gospel; and when thou didst fashion (a creation) out of clay, in the likeness of a bird, by My command; then thou didst breathe into it (a new spirit) and it became a soaring being by My command; and thou didst heal the nightblind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from thee (i.e., from putting thee to death) when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception'.

"And when I inspired the disciples (of Jesus) to believe in Me and in My Messenger, they said, 'We believe and bear Thou witness that we have submitted.' When the disciples said, 'O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven'? he said, 'Fear God, if you are believers'. They said, 'We desire that we may eat of it and that our hearts be at rest, and that we may know that thou hast spoken truth to us and that we may be witnesses thereto'.

KHILAFAT LIBRARY

"Said Jesus, son of Mary, 'O Allah, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the best of sustainer's. God said, 'Surely, I will send it down to you; but whosoever of you disbelieves afterwards,—I will surely punish them with a punishment wherewith I will not punish any other of the peoples'.

"And when God will say, 'O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah', he will answer, 'Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst

have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things. I said nothing to them except that which Thou didst command me—'Worship Allah, my Lord and your Lord'. And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the watcher over them; and Thou art witness over all things. If Thou punish them, they are Thy servants; and if Thou forgive them, Thou art the Mighty, the Wise'." (5 : 111-119)

KHILAFAT LIBRARY

"O ye who believe be you helpers of Allah, as said Jesus, son of Mary to (his) disciples, Who are my helpers for Allah'. The disciples said : 'We are helpers of Allah'. So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy, and they became the ones that prevailed." (61 : 15)

These passages depict the true picture of Jesus reflecting his real teaching as regards the faith in God, above all in His Unity, the need to submit oneself to His will and the gravity of deviating from the path set by Him. We find another way in which the Quran indirectly absolves Mary from the blame that the Jews had maliciously brought against her chastity. The words "thou didst speak to the people in cradle," mean speaking words of wisdom and piety even in childhood. This redounds to the credit of Mary who brought up her child in such spiritual manner. "I restrained the children of Israel," means that God saved Jesus from the accursed death to which his opponents had planned to put him. We will deal with this subject at its proper place. No doubt Jesus was a Prophet like all other Prophets. He could not, therefore, give a teaching against the Unity of God, since the teachings of all other Prophets centred round this pivot. Any teaching which does not base itself on the Unity of God needs no other proof of its being of ungodly origin, and Christians would do the greatest service to the cause of Jesus if they stopped believing in the sort of trinity which reeks of heathe-

nism, and to which we shall soon revert.

God

The Quran is the greatest advocate of the Unity of God and it cannot tolerate the idea of plurality of gods. That is why it admonishes in the strongest terms all those who dare to infringe upon this sole prerogative of God. Thus it declares :

"They have indeed disbelieved who say, 'Surely, God is none but the Messiah, son of Mary'. Say, 'Who then has any power against God if He desires to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth'? And to God belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and God has the power to do all things." (5 : 18)

The above verse constitutes, in a brief but effective way, a refutation of the God-head of Jesus. Either the Christsans have to believe that God is not All-powerful, or they have to give up the evil practise of associating any other being with God in the sense that that being shares in any way the Divine attributes which are exclusive with the Almighty God. A moment's pondering would show that the greatness of Jesus lies in his being and remaining human, or else he cannot be regarded as an exemplar for his followers. For, if he possessed super-human powers, he was able to achieve far more than we human beings whose scope of achievements is limited by virtue of our human shortcomings and drawbacks. In order to present Jesus as a model for his followers, he has essentially to be seen as a human being. Elsewhere the Quran says that all those who have been sent to the world for the guidance of humanity were human beings. They could be super human beings only when the earth was inhabited by super-human beings.

The Doctrine of Trinity

KHILAFAT LIBRARY

While on the subject of the alleged Divinity of Jesus, the Quran does not spare the use of strong terms in condemning the heathen idea. Thus it says :-

"Indeed, they are unbelievers who say, 'Surely, God is none but the Messiah, son of Mary', whereas the Messiah himself said, 'O children of Israel, worship Allah Who is my Lord and your Lord'. Surely, whoso associates partners with God, him has God forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

"They are surely unbelievers who say, 'God is the third of three'; there is no god but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve. Will they not then turn to God and beg His forgiveness, while God is Most Forgiving and Merciful?

"The Messiah, son of Mary, was only a Messenger; surely, Messengers (like unto him) had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away." (5:73-76)

KHILAFAT LIBRARY

O People of the Book, exceed not the limits in your religion and say not of God anything but the truth. Verily, the Messiah Jesus, son of Mary, was only a Messenger of God, and (a fulfilment of) His word which He sent down to Mary, and a mercy from Him. So believe in God and His Messengers and say not '(They are) three'. Desist, (it will be) better for you. Verily, God is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is God as a Guardian.

"Surely, the Messiah will never disdain to be a servant of God, nor will the angels near (unto God); and whoso disdains to worship Him and feels proud, He will gather them all to Himself." (6:172, 173)

The Quran elaborates the Christian belief in the sonship of God in that it traces it to the belief which other peoples, too, entertained before the Christians.

Thus the Quran points out, in a beautiful way, the origins

of modern Christianity. It says:

"And the Jews say, Ezra is the son of God, and the Christians say, the Messiah is the son of God; that is what they say with their mouths. They imitate the saying of those who disbelieved before them. God's curse be on them! How they are turned away! They have taken their learned men and their monks for lords beside God. And (so have they taken) the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no god but He. Too holy is He for what they associate with Him!" (9:30, 31)

We have seen how unsparingly the Quran condemns the modern doctrines of Christianity. A word about "God's curse be on them!" These words, according to the Arabic idiom, when used by God imply a prophecy of the destruction of that people about which the words are spoken. There is no imprecation implied.

KHILAFAT LIBRARY

The Quran has pointed out that these doctrines were not taught by any of the Prophets but were borrowed by the Jews and Christians from other pagan peoples who had similar beliefs. It is interesting to note that this side of the origions of Christian beliefs was unknown to the world until the last two centuries, but the Quran had already pointed out this truth more then thirteen centuries ago. We only need to study the religious beliefs of many pagan people to illustrate the point. Here are some examples: At the time of the advent of Jesus Christ, sun-worship was rife in many lands. There were temples all over the world which were dedicated to gods like Apollo or Dionysus among the Greeks, Hercules among the Romans, Mithra among the Persians, Adonis and Attis in Syria and Phyrgia; Osiris, Isis and Horus in Egypt; Baal and Astarte among the Babylonians and Carthaginians, and so on and so forth. Of some of these sungods it was believed that:

1. They were born on or very near Christmas Day.
2. They were born of a Virgin Mother in a cave or undergound chamber.

3. They led a life of toil for mankind.
4. They were called by the names of Light-Bringer, Healer, Mediator, Saviour and Deliverer.
5. They were, however, vaquished by the Powers of Darkness, and descended into Hell or the Underworld.
6. They rose again from the dead and became the pioneers of mankind to the Heavenly World.
7. They founded Communions of Saints and Churches to which disciples were received by baptism.
8. They were commemorated be Eucharistic meals.

In short, the manner of birth of all these sun-gods (i.e. of virgin mothers, and at the same time of the year) their death through crucifixion or like manner, their resurrection—their being called the saviours of humanity and so on and so forth—proves beyond a shadow of doubt that the whole thing is a heathen teaching. Is it not therefore ironical that Jesus, who come to eradicate heathenism and to establish the Unity of God, should himself be regarded like one of the heathen gods? This is a grave injustice to Jesus, and it is the business of the Holy Quran to vindicate the position of one of the holy Prophets of God (peace and blessings of God be upon him). Small wonder that the reactionary mind is inclined to regard the personality of Jesus neither God nor man, but a myth. The blame lies with those who claim to be the followers of Jesus, yet have made the heavenly teachings of that noble man something of a hotch-potch which few can believe in without asking chapter and verse for their contentions.

Jewish Allegations

KHILAFAT LIBRARY

In the following verses the Quran speaks of the accusations that the opponents of Jesus levelled against him and his mother:

"And because of their (Jews') disbelief and their uttering

against Mary a grievous calumny, and their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of God'; whereas they slew him not, nor crucified him, but he was made to appear to them like (one crucified); and those who differ therein are certainly in a state of doubt about it; they have no (definite) knowledge thereof but only followed a conjecture; and they did not convert this (conjecture) into a certainty. On the contrary, God exalted him to Himself. And God is Mighty and Wise." (4:157-159)

The True Story of Crucifixion

The Holy Quran has dealt with the event of crucifixion at a number of places. In fact, the doctrine of Jesus' death on the cross is the backbone of present-day Christianity. In order to show the absurdity of the wrong doctrines, it was necessary that the Quran should tell the facts about the event of crucifixion. Thus it declares, in the foregoing verses, that the Jews neither slew Jesus nor crucified him. The word for crucifixion in Arabic means death on cross. Thus, merely being nailed to cross does not constitute crucifixion in the Quranic expression.

There are two views prevalent among Jews about the manner of Jesus' death: some believe that he was first slain and then put on cross, whereas according to another school Jesus died on the cross. The Quran has rejected both the views. It can be stated without fear of contradiction that the Jews were never sure of the death of Jesus on the cross. The Bible as well as authentic historical evidence supports this uncertainty of the Jews.

KHILAFAT LIBRARY

Facts from the Bible show clearly that Jesus did not die on the cross, that he was removed from the cross in a state of unconsciousness and, after having been tended carefully by those who were devoted to him, he came to and left the sepulchre alive as he had prophesied.

His Refuge

The question arises: Where, then, did Jesus go after the

event of crucifixion? The Quran does not leave this question unanswered. It says:

"And We made the son of Mary and his mother a Sign, and gave them refuge on a hill having a green valley and the running water of springs." (23:51)

Jesus had said: "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd—(*John 10:16*). He was referring to the lost ten tribes of Israel (only two of the twelve tribes lived in Palestine) who had scattered in Afghanistan, Kashmir and other countries. In search of these tribes he went to the East, after his miraculous escape from an accursed death. He still lies buried among these tribes in the valley of Kashmir, which the Holy Word of God has described as a "hill having a green valley and the running water of springs". It is beyond the scope of this brief treatise to dwell on the historical evidence which has proved that the occupant of the tomb found in the Khanyar street of Srinagar, Kashmir, is none other than Jesus, son of Mary, who, as the local legend says, came there about two thousand years ago and was called the Prince Prophet Yus-Asaf (or Jesus).

Depravity of the Christians

Digitized by Khilafat Library Rabwah

Now here are two verses about the corrupted condition of the Christians and about the covenant of the Prophets:

"Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow (them), and We gave him the Gospel. And We placed in the hearts of those who follow him compassion and mercy. But Monasticism, which they invented for themselves, We did not prescribe it for them. (We commanded) only the seeking of God's pleasure, but they did not observe it with due observance. Yet We gave those of them who believed their (due) reward, but many of them are wicked.—(52 : 28)

"And remember when We took from the Prophets their

covenant, and from thee and from Noah and from Abraham and Moses ; and Jesus, son of Mary. We took from them a solemn covenant." (23 : 8)

The covenants referred to in the last verse are the prophecies which the earlier Prophets made about the advent of the Holy Prophet Muhammad. As he came in accordance wih the prophecies of all those Prophets, it was the duty of the followers of those Prophets to accept him. As regards the prophecies in the Bible, they are to be found in *Isaiah* 21 : 13-15 ; *Deuteronomy* 18 : 18 ; 33 . 2 ; *John* 14 ; 25, 26 ; 16 : 7-13.

Prophecy abont Islam

Digitized by Khilafat Library Rabwah

"And remember when Jesus, son of Mary, said, 'O children of Israel, I am God's Messenger unto you, fulfilling that which is before me of the Torah and giving glad tidings of a Messenger who will come after me. His name will be AHMAD, And when he will come to them with clear proofs they will say, 'This is a clear enchantment'." (61 : 7)

The fact cannot be disputed that Jesus Christ never claimed to have brought a complete teaching. His stressed the need of the advent of another Prophet who was to come after him and give the world a perfect teaching. Thus he says :

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear that shall he speak : and he will shew you things to come." (John 16 : 12, 13).

It does not stand to reason that Jesus was here speaking of something abstract i.e., the Holy Ghost, since the Holy Ghost, always accompanied Jesus during his stay on this earth, as it accompanies every Prophet and godly man. He was definitely alluding to the advent of the Holy Prophet Muhammad, peace and blessing of Allah be on him, who came with the perfect law—the Holy Quran. It has to be remembered that the foregoing verse of the Quran is about the

revival of Islam in this age. No doubt "Ahmad" was also one of the names of the Holy Prophet Muhammad, but his proper name was essentially "Muhammad." He had, however, foretold the advent of a vicegerant of him who was to come to re-interpret the teachings of the Holy Quran and to revive Islam among its inactive followers. His name was Ahmad and he was the founder of the Ahmadiyya Movement in Islam. More reference will be made to him before bringing this article to a close.

Our Religion

Digitized by Khilafat Library Rabwah

The last passage of the Quran which mentions the name of Jesus Christ, speaks of the Divine plan of sending one religion in this world. It is wrong to assert that there are many religions in this world. The religion remains to be one, but unfortunately followers of various Prophets have begun to regard the incomplete teachings of their respective Prophets to be the final message, thus not admitting of any further revelations from God. The Quran says :

"He prescribes for you a religious ordinance which He enjoined on Noah and which We have enjoined on Abraham and Moses and Jesus : Namely, remain steadfast in obedience, and be not divided therein. Hard upon the pagans is that unto which thou callest them. God chooses for Himself whom He pleases and guides to Himself him who turns (to Him)." (42 : 14).

The verse maintains that the teachings of the different Prophet were directed to one goal : to give mankind one complete religion. Thus were the message of Abraham, Moses, Jesus and others aiming to prepare mankind for the day when it could receive and understand the final code of laws which was to be given to the world at a later time, i.e. through the Holy Prophet Muhammad, peace of God be upon him and all other Prophets of God.

Digitized by Khilafat Library Rabwah

Present Condition of Christian Nations

The above are the verses of the Quran which have a direct bearing on the story of Jesus. This treatise would remain incomplete without the following verses which speak of the present-day Christian nations, even though they have not been mentioned by name.

"In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah Who has sent down the Book to His servant, and has not put therein any crookedness. He has made it a guardian, that it may give the warnings of a grievous chastisement from Him, and that it may give the believers who do good deeds the glad tidings that they shall have a good reward, wherein they shall abide for ever; and that it may warn those who say: 'God has taken unto Himself a son'. No knowledge have they thereof, nor had their fathers. Grievous is the word that comes out from their mouths. They speak not but a lie. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse. Verily, we have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct. And We shall make all that is thereon a barren soil...

"And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together. And on that day We shall present Hell, face to face, to the unbelievers, whose eyes were under a veil so as not to heed My warning and they could not even hear. Do the unbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared Hell as an entertainment for the unbelievers. Say, 'Shall We tell you of those who are the greatest losers in respect of their works? Those whose labour is all lost in search after things pertaining to the life of this world, and they think they are doing good work.' Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are in

Digitized by Khilafat Library Rabwah

vain, and on the Day of Resurrection We shall give them no weight. That is their reward—Hell; because they disbelieved and made a jest of My Signs and My Messengers. Surely, those who believe and do good deeds will have Gardens Paradise for an abode. Wherein they will abide; they will not desire any change therefrom.

"Say, 'If the oceans became ink for the words of my Lord, surely the oceans would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help'.

"Say, 'I am only a man like yourselves, but I have received the revelation that your God is the only One God. So let him, who hopes to meet his Lord, do good deeds, and let him join no god in the worship of his Lord'." (Extracts from Ch. 8)

The Second Advent of Jesus

As has been remarked, the prophecies about the second advent of Jesus have been fulfilled in the person of Hazrat Mirza Ghulam Ahmad, of Qadian, India, who came to revive that final teaching which Jesus had foretold would be sent after him. Hazrat Ahmad, the Promised Messiah, has been raised not only for the Muslims but also for the Christians. He has once again drawn the attention of the Christians towards the false doctrines which have found their way into Christianity due to pagan influences. The Promised Messiah lived from 1835 to 1908. It is not out of place to reproduce some of his writings bearing on the falsehood of the present Christian doctrines. He speaks with the voice of authority, supported by the Holy Ghost:—

"Jesus had found the Jews in the same state in which I have found the world, and just as lack of faith had driven the love of God from the hearts of the Jews and had destroyed their morals, the world has to-day ceased to love God, and I have been sent to restore truth and faith and to revive the love and fear of God in the hearts of mankind, and this alone is the object of my existence." (Kitab-ul-Bariyya)

Digitized by Khilafat Library Rabwah

"I have often met Jesus in visions and several times have I seen him in the state of waking. He has eaten with me at the same table. Once I asked him about the critical state of his followers, and I saw that suddenly he was seized with terror and began to praise God the Almighty. Then, pointing towards the earth, he said, 'I am but an earthly creature and am free from what they attribute to me'. I found him an unassuming, humble man.

"Of all the strange things that I have received from God is that I have met Jesus several time in the state of waking (visionary). I have talked to him and inquired about his real status and teaching. It is very interesting that Jesus disowns all these doctrines of salvation, Trinity and sonship, and regards them to be a great fabrication against him." (Tazkirah, pp. 243, 44)

"Ye Christians of Europe and America, and ye seekers after truth, know it for certain that the Messiah who was to come, has come, and it is he who is speaking to you at this moment...All ye that are desirous of perpetual happiness and eternal salvation, fly to me, for here is the fountain which will purge you of all your impurities, and here you will find the salvation which is the fruit of certainty and a strong faith and perfect knowledge. Know it for certain that your trust in the blood of Jesus is a vain trust. Had he been crucified not once but a thousand times, even then he could not have saved you. Salvation is in faith and love and certainty and not in the blood of a man.

"Hear ye, people! This is the prophecy of the Maker of heaven and earth. He will spread this Movement of His to all countries and will make them triumphant over all others through reason and argument. The day will soon come—nay; it is nigh at hand—when there will be only this religion prevalent... Remember, that no one shall descend from heaven All our opponents who are now alive will pass away, and their children and their children's children will die, but they, too, will not witness the coming of the son of Mary from the heavens. Then will God fill their hearts with a sense of discomfort, for the son of Mary will not have come despite the universal belief in the Cross and in spite of the fact that the world will have en-

Digitized by Khilafat Library Rabwah

tered a new epoch. Then will the wise give up this doctrine in disgust." (Tezkirah, pp. 462, 63).

Concluding Remarks

Now that we have heard the story of Jesus as told by the Holy Quran, it is time to ponder over the statements made by the Quran. Prejudice and bias apart, we will heartily accept that version of the story which appeals most to our reason and, if we believe in God, which is more compatible with His sublime person. The Quran says that Jesus was human, was sent to the world for the guidanc of those people to whom his message was directed; he lived a full life, occupying himself with the discharging of the duty he had been entrusted with, and then he died a natural death after he had created in the hearts of his early followers true faith in God. He came to this world as a man and left the world as a man. He was indeed a holy man. His early disciples were saintly men, too. But his is a disguised identity as found in the Christianity of to-day. Attempts which are made to glorify him through defying him are actually calculated to detract from his spiritual status. Nothing is more preposterous than to suggest that he taught the doctrines of salvation through his blood-bath, sonship, Trinity, etc. Such beliefs about him make that holy man turn in his grave.

As the human mind marches on its road of progress and development, more and more people are beginning to challenge the rationality of these doctrines. The influence of Church on the Christian mind, which was made possible by keeping the people in darkness about the teachings of the Holy Quran (the Catholics are not allowed to read the Quran) is now waning. It is not possible to delude all people for all times. We are sure that the truth will dawn on Christendom as it has already dawned on some who have the courage of their conviction and who are no more prepared to bear the yoke of legendary faith which is becoming more and more unacceptable in this age of enlightenment. That is why the numbers of those who go to

Church are falling. Small wonder that the missionary activities of Christian organizations are not bearing the fruits which they used to bear a few decades ago.

Let us hope that the West, which has made marvellous progress in the domain of science and technical development, will also recover its sight to see the hidden truths of religion which were preached by the Holy Prophets of God.

Wholesale absorption in worldly pursuits and devotion to the Creator are poles apart from each other. But there is a reason for the entirely materialistic attitude of nations which are preponderantly Christian. The doctrine of salvation through the blood of a man gave them false hope which resulted in their excessive indulgence in temporal pursuits. But what an *impasse* it has all led to!

Digitized by Khilafat Library Rabwah

KHILAFAT LIBRARY

FASTING

BY

SIR MUHAMMAD ZAFRULLA KHAN

(Continued from September 1978, issue)

It needs to be remembered that in the matter of any pleasure or advantage to be derived from liquor or any other intoxicant, and the harm that may result from their use, it is not only an individual or a class that has to be considered; society as a whole must be taken into account. It may well be that the harm resulting to an individual or to a number of individals may not be overtly manifested, but there is no denying that society as a whole suffers grave harm from the use of liquor and other intoxicants. The purpose of the Quran is not only to furnish guidance for the individual, but to furnish guidance to the individual as a member of society and, indeed, to mankind as a whole.

These are the prohibitions, but not all that is permissible may be used as food and drink in all circumstances. Of that which is permissible only that may be used as food and drink which is clean and wholesome (2:168). This has a relative aspect also. Articles of food and drink over a wide range may be wholesome for a child or for an invalid. But even that which is permissible and is clean and wholesome may be partaken of only in moderation.

> "Children of Adam, look to your adornment at every time and place of worship, and eat and drink but be not immoderate; surely, He loves not those who are immoderate" (7:32).

Within these limitations there is neither harm nor sin in eating and drinking of the good things provided by Allah out of His bounty, so long as the objective is that life may be sustained and health promoted for the purpose of carrying out

Allah's will through firm faith in the guidance that He has sent down and action in conformity therewith.

> "There is no harm for those who believe and work righteousness in respect of that which they eat, provided they are mindful of their duty to Allah and believe and work righteousness, again are mindful of their duty to Allah and carry it out to the uttermost. Allah loves those who carry out their duty to the uttermost" (5:94).

Here, then is a gradation which is elastic and yet takes full account of the immediate as well as the ultimate purpose of food and drink. That which is harmful on the whole is forbidden altogether, except in the case of extreme necessity, when the preservation of human life must take precedence even at the risk of some, possibly only temporary, harm. The exemption or relaxation in such a situation is only in respect of the minimum quantity that would suffice for the immediate need. Under this restriction the possibility of harm would be slight, and once the immediate need has been met the prohibition would continue to operate. Of that which is permissible only that which is clean and wholesome may be consumed as food and drink but only in moderation. That again is a relative matter to be determined with reference to the requirements of each individual and class. Finally, not only the immediate purpose of food, and drink, but also the ultimate purpose, namely the promotion of the moral and spiritual values must be kept in view.

KHILAFAT LIBRARY

Discipline and Righteousness

It will thus be appreciated that a Muslim's freedom in respect of food and drink, as indeed in respect of all matters, is controlled by beneficent regulation, and is disciplined. During Ramadhan the regulation and discipline become stricter in order to intensify the effort for the achievement of the ultimate purpose. That which is forbidden as being harmful, whether in the matter of food and drink or in respect of any other activity, is to be

abstained from at all times. In the month of Ramadhan there is to be abstention during the period of the fast even from that which is lawful and permissible ; food and drink which sustain life, and marital intercourse which promotes the continuance of the species ; the purpose being to win the pleasure of Allah. It also has a symbolic aspect. By observing the fast the worshipper makes a pledge or covenant that if in the course of carrying out his duty of complete submission to the will of Allah he should be called upon to put his life in jeopardy or to sacrifice the interests of his progeny, he would not hesitate to do so. Such a discipline practised through a whole month every year should ensure that the participant would, during the remaining eleven months of the year progressively achieve greater and greater adherence to moral and spiritual values.

It must never be overlooked that the whole of fasting, whether obligatory, as during the month of Ramadhan, or voluntary, as at other times, is to promote righteousness, which means the progressive cultivation of spiritual values. The same applies when the fast is observed as an expiation or a penalty. The spiritual recompense of proper observation of the fast is high indeed. The Holy Prophet has said : There are appropriate spiritual rewards for all worship and righteous action ; the ultimate reward of the person who observes the fast solely for winning the pleasure of Allah is Allah Himself.

Prayer

KHILAFAT LIBRARY

The month of Ramadhan is one of the months of the lunar calendar. It begins with the appearance of the new moon and ends with the next appearance of the new moon. As soon as the new moon of Ramadhan is sighted a joyous surge of anticipation inspires the hearts of young and old. The season of closer communion with the Most Gracious, Ever Merciful, Most Compassionate, Most Forgiving Lord of the worlds, Originator, Creator, Fashioner and Maker, Master of the Day of Judgment has opened and we have been accorded once more,

Digitized by Khilafat Library Rabwah

by His Grace, the good fortune of witnessing it and the privilege of striving to enrich ourselves through the continuous opportunities it provides of seeking the pleasure of Allah. All praise to Allah for His unending bounties! Greetings and felicitations are exchanged all round. All is bustle and solemn preparation. Mosques begin to fill with eagar worshippers for the *Moghrib* service to be followed after a brief interval by *'Isha* and then *Taravih* during the eight *raka'as* of which the congregation is privilegd to listen to the recitation of the Holy Book from the very beginning to the end in proper sequence, evening after evening till by the end of the month the whole has been recited. The greater part of the night is passed in supplication and in praise, glorification and remembrance of Allah. Those who prefer to offer the eight *raka'as* of voluntary Prayer during the latter part of the night rather than in the evening as *Taravih* occupy themselves with it as the time approaches for a light breakfast in the solemn pre-dawn hour. The Muezzin's Call to Prayer with its first Allah-o-Akbar (Allah is Great) is the signal for the commencement of the fast and preparation for the *Fajr Salat*.

Thereafter the normal daily routine is followed with a heightened consciousness of the duty owed to Allah and to His creatures, one's fellow beings. Praise, glorification and remembrance of Allah form, as it were the infra-structure of all activity and greater attention is directed towards caring for the poor, the needy, the widow, the orphan, the sick, the distressed, the neighbour, the wayfarer, etc. Courses on the Holy Quran are given in mosques and seminaries. Towards the close of the day the heart experiences a glow of gratitude to the Divine that His Grace has enabled one to approach the end of the fast having spent the night and the day in striving to conduct oneself in conformity to His will.

The Muezzin's Call to Prayer for the *Maghrib Salat* is the signal announcing the end of the fast, which is terminated with a mouthful of water, a cup of tea, a dried date or two, or even a pinch of salt should nothing else be immediately available,

and with the supplication:

"Allah, for Thy sake I observed the fast putting my trust in Thee, and I have ended it with that which Thou has provided. Thirst is quenched and the arteries are refreshed and I look for my recompense to Thee, if Thou shouldst so will. I beg of Thee Allah, of Thy mercy that encompasseth all things, that Thou may be pleased to forgive me my sins".

The *Maghrib Salat* follows within a few minutes and thereafter the evening meal is partaken of. It is conisdered very meritorious to invite others, but more particularly the poor, the needy, the orphan to the breaking of the fast and the evening meal. These two need not to be, however, separate occasions. A simple meal may be taken at the time of breaking of the fast, thus preceding the *Maghrib Salat*. An elaborate meal designed as a compensation for the period of abstention is not only contrary to the spirit of the fast but tends also to upset the digestion. In this, and indeed in certain other respects, the spirit of the fast is not respected and observed as strictly in certain parts of the Muslim world as could be wished. There is, however, general eagerness to do so as the benefits to be derived therefrom are patent.

The *'Isha Service* and *Taravih* complete the rhythm and tempo of daily life during Ramadhan. When the month begins to approach its end the general mood is one of pensiveness which promotes eagerness to take full advantage of the remaining days to make up for any shortcomings and fallings off during the earlier periods. Numberless people experience closer communion with their Maker and Creator during this blessed month, the intensity and frequency of which continue to increase as the month progresses.

KHILAFAT LIBRARY

Termination

The fast terminates with the appearance of the new moon. The new moon may be visible after sunset of the twenty-ninth day of the fast, but if not the fast must be continued the next

day, thus making a total of thirty days during the month. It may be that on the thirtieth evening visibility may be very poor due to atmospheric conditions, and the moon may not be visible. That would make no difference and Ramadhan would terminate at sunset on that day, as it is recognised that a lunar month cannot extend beyond thirty days. The same rule governs the commencement of the month.

The day following the last day of Ramadhan, determined as above, is observed as the Festival of the termination of the fast. It is one of those occasions when even a voluntary fast may not be observed. In conformity with the spirit of Islam the only celebration prescribed for the Festival is an additional service during the forenoon comprising two *raka'as* and an address by the Imam. The service may be held in one of the bigger mosques of a large city, but in view of the large numbers involved is generally held in the open. It is customary, following the example of the Holy Prophet, to take a light breakfast after sunrise before setting out for the service, and also to vary the route home on returning from the service.

The festive character of the occasion is proclaimed through exchange of visits, feeding the poor, visiting the sick and glorification of Allah and celebrating His praise in thankfulness to Him for the guidance provided by Him, particularly with regard to all that pertains to the observance of the fast, and for having enabled those upon whom the fast was obligatory to observe it duly.

KHILAFAT LIBRARY

Allah is Great, Allah is Great;
There is none worthy of worship save Allah;
Allah is Great, Allah is Great;
To Allah belongs all praise.

Letter from America.....

They had entertained high hopes of drawing big crowds when the atheists held a noisy conference not long ago in New York. They were under the impression that there was little real interest in god in the metropolis and they would therefore attract a large body of fellow-thinkers and snap their fingers at the Almighty in public.

They were thoroughly disappointed. There was certainly nobody around to go with a big stick against them but the attendance was poor, dis-spirited and even shy. Quite a few of the audience when asked by the Press to give their names refused to disclose their identities obviously afraid that the Lord might read them in the newspapers next morning and take them to task for their impertinence. One youngman said it was his minister who had told him there was no god though the holy father would not publicly say so.

A priest who attended the Conference refused to identify himself but when pressed to make a statement ejaculated "O God I am an atheist".

KHILAFAT LIBRARY

The Black Death

The Black Death that devasted Europe between 1347 and 1351 has been the subject of much research because of the massive toll of human lives it took, 25 million Europeans of a population of 105 million. Country-wise from a third to 50 percent of the British, 40 to 60 percent of the urban population of Italy.

Bubonic plague as an epidemic broke out during the reign of Jusfinian in the year 540 of the Christian Era. 10,000 deaths are reported to have occurred in Constantinople alone everyday. According to Fredreirck F. Cartright the disaster contributed largely to Jusfinian's failure to re-establish a unified Roman Empire.

Examining the causes of the epidemic Cyirl D. Darlington attributes the plague chiefly in his book The relation of man

and society, to the conversion of Rome to Christianity.

When in the middle of the 4th century of the Christian era, St. Jerome visited Rome he was scandalized at the sight of 900 public baths that served to improve the hygine of its 2 million inhabitants. The Saint wanted them to be charged with baptistries, for, those who had bathed in Christ needed no other ablution, according to Darlington. The Church admirably succeeded in cultivating aversion to cleanliness in the countries it dominated. Plagues were frequent vintalious of the Christian Lords for many generations. Living conditions in Europe were miserable and largely verminous. Most of the people were poor and lived in mud-huts roofed with thatch and slept on dirt floors covered with straw. The black house not made its habital in the roof dropping infected fleas on the human beings sleeping under-neath. The black rat, the carrier of plague-fleas, was probably imported to Europe by the returning Greek Armies of Alexander but may have grown in large numbers later during the early Christian era. What kept Europe free from the intensity and frequency of plague was the emergence of Islam which imposed heavy obligations of bath and washing on its followers as an integral part of faith. For almost seven centuries Europe was free from bubonic plague, according to Henerri Pirenne.

The Black Death of 1.47-1350 is reported to have been caused by the non-Muslim Tartars beseiging Kaffa, a port of Crimea in 1346. The infected rats had been carried by ship from India to the Black Sea and when epidemic broke out among Tartars they catapulted, the dead bodies of victims over the city walls. The epidemic then swept across Europe with a virulence hardly matched by a single disaster ever before or since.

Racial Relations

KHUDA BAKHSH LIBRARY

Racial riots ripped apart over 100 cities in the United States in the years 1967-1968. The Destruction was so vast and so insane that even the participants revolted at the sight of delapidated buildings and deserted streets. Many stores closed

their doors and many shops just folded up neighbourhood residents missed their favourite shopping centres. Many lost their jobs. Suddenly the conscience of America was jolted into the realization that Americans were destroying their own heritage, their own homeland and their own bread basket. Journalists, Priests, politicians who run for office and need votes both of blacks and whites salesmen and above all students and sportsmen and artists started dismantling the barriers that had kept the two communities apart so long.

Much water has passed under the bridge since the last echoes of the tragedy died away.

The after-math were bitterness, disallusionment, disappointment and reworse. Much credit goes to the white leadership for handling the situation with remarkable patience, took into foresight.

KHILAFAT LIBRARY

Universities of America

America has finest universities. The stress is not however on the structure and shape of buildings : it is on the quality of teaching which is and ought to be par excellence with the tutorial class being a highly conscientious and well-grounded in the subjects in which they specialize. The American professor at once puts the pupil at ease an equal, "friend and a colleague". Degreecourses are open to adult who are prepared to work their way up the ladder through private study.

The cream of American society are the doctors of America, devoted, thorough, conscientious, hardworking, patriot and sparing no pains to relieve pain, some of them working round the clock in emergency situations. Some of the finest that I came across as a patient in and out of hospital for over four years were Dr. Borgman, Dr. Geoffery, Dr. Sahar and Cardiologist Cathy F. Cabot, were all competent and compassionate.

Americans are generally speaking generous tippers - at a restaurant an American would waive off a change of two Dollars

to the waiter, the balance of a $ 5 Dollars bill but now and then a penny-pincher adopts up and stands up for a refund of pennies. A recent instance was provided by one Dan Murphy. His food bill at a New York restaurant came to $ 5.94. The waitress charged $ 6.00 which he paid under protest. But Mr. Murphy pursued the matter vigorously untill state authorities looked into it closely and were amazed to discover that this penny-pinching was a widely practiced larceny costing resturant patrons cumulatively thousands of Dollars. The complainant in the end got his 6 cents back with a letter of apology from the restaurant.

Anti-promiscuity revolt

Sex is losing its charm for some people who are getting fairly vocal against its excessive exhibitionism and are calling for a halt to promiscuity. A hard-hitting critic Mary Coabby has openly denounced television entertainment as a media for saturating American homes with "raw sex"; according to her it is loaded with subtle attacks on home, family, religion and country. According to a survey by a top advertising agency sex shows on T. V. anger viewers as much as violence.

Civilian hit back

KHILAFAT LIBRARY

Muggers and killers are no longer secure in their profession so far as New York is concerned. Angry citizen have formed vigilant groups to hand out shot for shot to violence-loving trigger-happy hoodlums. People have been long waiting patiently for lawmen to do something to curb violence in streets. But with crime flourishing and police having their hands too full to cope with the situation gun clubs across the country are urging victims to hit back; only recently four muggers were wounded in retaliation and one killed in New York. The pistol and rifle federation has already given cash awards and plaques to citizens who courageously defended themselves and killed their attackers in open shoot-outs.

New York A. G. Soofi

BOOKS ON ISLAM

AND

CONTEMPORARY RELIGIONS

1. Holy Quran with English Translation and Commentary.
2. Ahmadiyyat or the True Islam
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad — 245pp.
3. Invitation to Ahmadiyyat
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad — 345pp.
4. What is Ahmadiyyat
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad — 88pp.
5. New World Order of Islam
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad — 117pp.
6. The Christian Doctrine of Islam
   by Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)
7. Where did Jesus Die ?
   by J. D. Shams
8. I S L A M
   by J. D. Shams
9. Islam in Africa
   by Mirza Mubarak Ahmad
10. Our Foreign Missions
    by Mirza Mubarak Ahmad
11. Life of Ahmnd
    by A. R. Dard

KHILAFAT LIBRARY

Can be had from :

The Review of Religions, Rabwah, Pakistan.

PSALMS OF AHMAD

by SUFI A. Q. NIAZ

Price Rs. 15.

Order your copy from :

The Review of Religions, Rabwah, Pakistan.

REGD. No. L5746

In the Company of the Promised Messiah

By Ali Muhammad B.A.,B.T.

JUST OUT

The long, and much awaited book, "In the Company of the Promised Messiah" by Ali Muhammad B.A.,B.T. Rabwah just out and is available in the market. The book can be had of :

1. Oriental & Religious Publishing Corporation Limited Rabwah, Pakistan.
2. Messers Afzal Brothers Gole Bazar, Rabwah, Pakistan.

The book bears on the history of Ahmadiyyat from its inception to the reestablishment of Caliphate in Islam on May 27, 1908 at Qadian in India.

The author himself, a companion of the Promised Messiah (peace be upon him), is an eye witness of most of the events narrated in the book in a simple and lucid style. He enjoyed the company of notable companions of the Promised Messiah.

Pakistan Rs 10.00
England & other sterling areas £1.00
U.S.A & other dollar areas $2.00

KHILAFAT LIBRARY

REVIEW OF RELIGIONS

IS ALSO AVAILABLE ON

MICRO-FILM FROM UNIVERSITY MICRO-FILMS

A XEROX COMPANY, ANN ARBOR,

MICHIGAN, 48106 U.S.A.

Printed at the Nusrat Art Press, by Malik Basharat Ahmad and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.